

## FROM THE EDITOR'S DESK .....

*A sound and acceptable test of democracy is the perception of the people about the dispensation under which they are living. If they feel that they are treated as equal to everybody else in the country; they have an equal chance of receiving justice; they have freedom of expression; and they have equal opportunities of upward progress in all spheres of life, only then one can call the system a "Democracy". But who can guarantee these conditions since the key holders are not proving their worth. But the establishment and the elites in power, in their arrogance, tend to work against almost everything associated with democracy. As a result, in spite of the presence of a shell of democracy the people may not feel its existence.*

*Existence of large pockets of poverty, squalor, deprivation and despair is a testament to the power of forces inimical to the rule of the people. No amount of effort is going to yield a perfect democracy acknowledged to be so by masses.*

*Despite of crying hoarse the situation in Pakistan remains a far cry from established democracies. It is heart-rendering to recall that we have failed to have even a semblance of democratic system. Our political and administrative history looks like an ancient road strewn with myraid stretches of experiments. Every batch of rulers that came into power made solemn pledges to bestow upon the country innovative administrative and development practices that would put the nation on the road to progress and stability.*

*But none could complete his revolutionary programme.*

*Joining hands, the politicians, the bureacracy, the big business, each time, make it a point to obliterate every vestige of the past and present to new rulers a clean patch of sand on which to draw new plans and new promises. Repetition of this game over the years has led the people of this country to a lot (except a handful) that has no faith in their leaders, having no dreams for an ideology or national aspirations. It is to be remembered that democracy cannot flourish in an atmosphere charged with lack of faith.*

*The politicians are descending to their old habit of destroying their opponents for their gains. The national and international fronts are clogged with problems yet the politicians are cutting the cake into parts. Unemployment, the breakdown of value system, back-breaking inflation, utilities going out of reach of salaried and middle class are things that are making the common man despondent. An important factor in creating despondency and raising questions about our process of democracy is the huge gap between the commission of crimes and administration of justice. Whatever the vision and integrity of leaders, people do look up to the government for a change in administiring justice, eliminating corruption, bringing criminals to book. What can the man in the street do with IMF or world Bank? What makes a difference to him is the price of essential items of food and utilities. Denying, lying and boasting no longer*

*please the people. The biggest shock to the claim of devotion to the poor has been a hefty cabinet of ministers, advisers and heavily paid consultants of a government simultaneously with a begging bowl in hand with only a few remaining friends in the world.*

*It is high time to realise the gravity and change our attitude as a people. The countdown may begin any time since according to Holy Quran:-*

*“And when We intend to destroy a*

*township We send our commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom hath effect for it, and We annihilate it with complete ruin. (Bani-Israel : 16)*

*This verse is an open warning to those who wield power, wealth and social position to change their course and life-style. The time is running out fast after which God in an unthinkable way shall pull them and the nation to terminate the life of ease and plenty.....FARID*

نہ جا اس کے تحمل پر کہ بے ڈھب ہے گرفت اس کی  
ڈراس کی سخت گیری سے کہ ہے سخت انتقام اس کا

### THE HOLY QUR'AN

*And we sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.*

*Surah Al-A'raf - Verse - 94*



# CALL FROM THE MINARET

*Dr. Maulana Muhammad Fazl-ur-Rahman  
Al-Ansari Al-Qaderi (R.A.)*

## DUTIES IN RESPECT OF MANNERS

*END:*

Practical demonstration, in terms of etiquette, of the Qur'anic spiritual, moral and social ideals in life, with a view to refinement of culture.

### **I. Religious Manners.**

### **II. Personal and Social Manners.**

#### **Chapter I RELIGIOUS MANNERS**

- (1) In respect of beginning an act: To say at the beginning of every act:

#### **(Bismillahir-Rahmanir-Rahim)**

"In the name of Allah, Most Gracious, Most Merciful."

This 'manner' is contained in the following Qur'anic references:

*(i) in respect of seeking knowledge and guidance:*

"Read in the name of thy Lord and Cherisher Who created." (XCVI: 1).

*(ii) in respect of beginning a communication or discourse:*

"It (i.e., this communication) is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful'." (XXVII : 30).

*(iii) in respect of riding a vehicle and beginning a journey:*

"So he (Noah) said: 'Embark ye thereon (i.e., on the Ark)! 'In the name of Allah be its course and its mooring'." (XI : 41).

*(iv) in respect of slaughtering animals:*

"To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food)..." (XXII : 34).

**(2) In respect of Praise to God: the Holy Quran's first chapter opens with the words:**

#### **(Alhamdo-lillah)**

"Praise be to Allah". (1 : 2).

Muslim writings and speeches may begin with these words.

Also, a Muslim should utter them whenever he is delivered from evil (XXIII : 28) or sorrow (XXXV : 34) or he is blessed with God's Grace in any way (XXVII : 18)

Indeed, the accomplishment of every good and beneficial act should be followed by these words as expression of thankfulness, as it has been commanded: "Say: 'Praise be to Allah.....' (XVII : III).

Thus, these words should be uttered after enjoying food or drink and when putting on new clothes.

**(3) In respect of affirming the Glory of God:**

The Holy Qur'an says:

"Glorify the name of thy Lord, Most High." (LXXXVII : 1).

Hence, on all occasions when God's Glory is to be proclaimed, a Muslim should say:

**(Subhan-Allah)**

"Glory to Allah". (XII : 108).

OR,

**(Subhana-Rabbi)**

"Glory to my Lord!" (XVII : 93).

**(4) In respect of affirming the Greatness of God:**

A Muslim derives all his strength from faith in God. Hence, he has been commanded to affirm constantly, through his attitude, and through words, whenever occasion arises, the greatness of God, as the Holy Qur'an says:

"Yea, magnify Him for His Greatness and Glory." (XVII : 111).

The standard expression in this respect is:

**(Allaho-Akbar)**

"Allah is Possessor of all Greatness."

**(5) In respect of affirming God's excellence as Creator:**

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Admiring anything in God's creation, a Muslim should say:

**(Fa tabarak-Allaho ahsan-ul-Khaliqin)**

"So blessed be Allah, the Best to create!" (XXIII : 14)

**(6) In respect of God's Forgiveness and Mercy:**

On occasions of consciousness of one's error or guilt, a Muslim should say:

**(Astaghfirullah)**

"I ask the forgiveness of Allah." Because, the Holy Qur'an says:

"And those who, having done something to be ashamed of, or having wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,— and who can forgive sins except Allah?— . . . ." (III : 135).

He may also say, when the consciousness of the violation of Divine Law deepens:

(La ilaha illa anta Subhanaka inni kanta min-az-zalimin)

". . . .There is no god but Thou: Glory to Thee: I was indeed wrong!" (XXI : 87)

**(7) In respect of guarding against evil in general:**

When an evil is imputed to a Muslim, or he is invited to evil, he should say:

**(Ma'az-Allah)**

"I seek refuge in Allah." (XII : 23).

**(8) In respect of guarding against Satan:**

For keeping evil thoughts away, or for casting them off, a Muslim has been commanded:

“If a suggestion from Satan assail thy (mind), seek refuge with Allah’ for He heareth and knoweth all things.” (VII : 200).

Its usual form based on this verse, is:

**(A’uzo billahi min-ash-Shaitan-ir-Rajim)**  
“I seek refuge in Allah from the accursed Devil.”

Its other form, mentioned in the Holy Qur’an, is:

“O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones. And I seek refuge with Thee O my Lord! lest they should come near me.” (XXIII : 97, 98).

**(9) In respect of guarding serenity in afflictions:**

When confronted with any calamity or saddening news, a Muslim has been guided thus:

“They say, when afflicted with calamity: ‘To Allah we belong, and to him is our return’”. (11 : 156).

**(10) In respect of thoughts of elation and pride:**

When there is occasion for elation and pride, in respect of oneself or someone else, a Muslim, suppressing pride and attributing all achievements to the Power of God, should say:

**(Masha-Allah La quwwata illa billah)**

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“ . . . ‘Allah’s Will (be done)! There is no power but with Allah!’ . . . ” (XVIII : 39).

**(11) In respect of making a promise:**

When a Muslim makes a promise, he should on the one hand make a firm resolve to carry out his promise at all cost, and on the other hand say, seeking the help of God:

**(Insha-Allah)**

“If Allah wills.” (XLVIII : 27).

Similarly, he should say these words when he anticipates something. Because, the Holy Qur’an has commanded the Muslims to do so:

“Nor say of anything, I shall be sure to do so and so tomorrow without adding, So please Allah!’ . . . ” (XVIII : 23).

**(12) In respect of recalling something forgotten:**

The Holy Qur’an says:

“ . . . and call thy Lord to mind when thou forgettest, and say, ‘I hope that my Lord will guide me ever closer (even) than this to the right road.’ ” (XVIII: 24).

**(13) In respect of safeguarding devotion to the Holy Prophet (ﷺ) :**

Affirming, and invoking increase in, Divine Blessings and Peace on the Holy Prophet Muhammad (Divinely Blessed is he and in eternal Peace) whenever his name is mentioned,—doing this with all respect and as a mark of gratitude for his suffering in the cause of the service of mankind, and in obedience to the

command of God given in the Holy Qur'an:

"Lo! Allah and His angels shower Blessings (always) on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation (i.e., with all respect). (XXXIII : 56).

The shortest and the most generally used expression for affirming Divine Blessings and Peace on him is:

**(Sallallaho 'alaihe wa sallam)**

i.e., "Allah has bestowed upon him His Blessings and Peace."

The shortest comprehensive expression for invoking increase—infinite increase—in God's Blessings and Peace for him, is:

**(Allahumma Salle 'ala Muhammadin wa barik wa sallim)**

"O Allah! shower Thine Mercy, Thine Benediction and Thine Peace on Muhammad."

In English, the words "Peace be on him" have been used by Muslim writers. These words form the translation of:

**(‘Alaihis-Salam)**

That expression, however, also means:  
"He is blessed with Peace."

**(14) In respect of revering the Holy Prophet's memory, and hence, his grave at Medina:**

The Holy Qur'an says:

"... in order that ye (O mankind) may  
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believe in Allah and His Messenger (Muhammad) and may assist and honour him. . . ." (XLVIII : 9).

Moreover, the Holy Qur'an lays down:

"Verily the most honourable among you is he who excels in Piety." (XLIX : 13).

And the Holy Prophet, according to Islamic theology, excels all human beings in Piety. He is, therefore, not only honourable but the most honourable in entire creation.

Besides that, he is the first Muslim among God's creatures (IV : 163); hence he deserves honour foremost in God's creation.

Thus, when a Muslim visits Medina, he should treat the Holy Prophet's Mausoleum with deep and unstinted reverence, stand before his grave most respectfully while paying homage to him and seeking God's Blessings for himself.

**(15) In respect of revering the holy Ka'bah at Makkah:**

The holy Ka'bah is one of the 'Symbols of God'; and the Holy Qur'an teaches :

". . . whoever holds in honour the symbols of Allah, it surely is from piety of the hearts". (XXII: 32).

Hence, when a Muslim visits the holy Ka'bah and looks at it, he should do so with a deep reverential attitude and even his formal behaviour there should be such as to be entirely based on its sacredness.

**(16) In respect of revering the Holy**

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**Qur'an:**

(a) The Holy Qur'an says about itself:

"which none shall touch but those who are clean." (LVI : 79).

Hence, a Muslim should handle it only when he is in a state of formal purity with *wudu* and his total personality is in a state of communion with God.

(b) We are also told:

"When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy." (VII : 204).

Hence, when the Holy Qur'an is read loudly, a Muslim should not only concentrate his mind on it but should also

adopt the attitude of reverence.  
**(17) In respect of venerating the mosque:**

The Holy Qur'an says:

"Oh Children of Adam! Wear your beautiful apparel (adornment) at every (time and) place of prayer: . . ." (VII : 31).

Hence, when a Muslim visits the mosque, he should go there properly dressed and with respectful attitude.

And as long as he stays there, he should observe the most dignified manners, in accordance with the advice given in XXII : 32, quoted in the text of "manner 15".

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# GOD'S GRANDEUR

*Saleem Ullah Jundran*



The vastness of this world;  
The depth of this earth;  
The cool shade of shady trees;  
The sweet blow of blossoming breeze;  
The ripe crops showering scented seeds;  
The clusters of bean pouring pearl-like beads;  
Speak of, all, God's grandeur, God's grandeur;  
God's grandeur; God's grandeur.



Gardens glowing with colourful petals  
Orchards spreading sweet smell of apples,  
Jungles echoing with birds and animals;  
Oceans shining with shells and corals;  
Rocks wrought with multiple fossils;  
Mountains peaking high brown and purple;  
Humanity crowning as the best creature;  
Blessed with the best symmetrical form and feature;  
Speak of, all, God's grandeur, God's grandeur;  
God's grandeur; God's grandeur

Let us praise Him, morning and evening;  
Ever pray for His mercy and blessing;  
He is Almighty; All-Embracing.



# RELIGION AND THE PROCESS OF GLOBALIZATION

*Dr. M. Yaqub Khan*

## Introduction

The concept of globalization is not new. In the contemporary era, the term 'globalization' is mostly used to describe the global nature of capital and the advent of single global economy. "Four forces have been major engines of globalization: religion, technology, economy, and empire (Mazrui, 1998:1)" The cycle of globalization reached its apex in 1991, when the soviet Union, the last contender for world hegemony, collapsed and the United States emerged as a global unipolar actor. Unipolarity, a singularity in the modern world system, has enabled Washington to use all engines of globalization favourably, and enjoy a monopoly on the use of legitimate violence that it did not have after the Second World War. According to Bob Woodward (2002). by spreading "death and violence to the four corners of the Earth" the United States is destabilizing the international system.

The import of religion in the process of globalization depends on how the phenomenon of globalization is understood. Religions have always been the first global phenomenon for humanity. The concept of Tawhid (the unity of God) enables mankind to see beyond the tribe, the city and the nation and focus on the unity of humanity. The current cycle of globalization has its discontents (Stiglitz, 2002; sacks, 2003). There is a growing tension between North and South in global terms in the articulation of religious

priorities. A great majority of the world's believers, both Christian and Muslim, reside in the global South. The liberals of the global North, both secular and religious, are increasingly disturbed when the principles of Enlightenment are called into question.

The essay covers: A glance at religion and the process of globalization; the challenges of globalization to the Muslim world; and the future of religion and globalization.

## A GLANCE AT RELIGION AND THE PROCESS OF GLOBALIZATION

Religion is an essential part of man, and a basic component of human culture and civilization. Religion and the process of globalization have close relationship having a past, present and the future, In the past, globalization meant an on-going convergence of values when people from different religious backgrounds came in contact. Globalization today is more close to centralization. The concept of centralization sees the world as one, but clearly guided by the values of the powerful West. The rest of the world, and diversity of cultures, seems to be marginalized. The future of globalization probably lies in the recognition of 'The Dignity of Difference' and avoiding the thrust of 'Clash of Civilization' (Sacks, 2003).

A glance at religion and the process of globalization may show that religion and

other engines of globalization – technology, economy, and empire - often reinforced each other in the process of globalization. Christianity started its process of globalization with the conversion of Roman emperor Constantine in 313. The event helped to make Christianity as the dominant religion of Europe, and later spread Christianity in many other societies.

Technology assisted in the voyages of exploration. Vasco de Gama and Christopher Columbus opened up a whole new chapter in the history of globalization. The migration of the Pilgrim Fathers to America was in response to religious and economic imperatives. It was in September 1620 that the Pilgrims set sail from plymouth, England in a ship named the 'Mayflower'. Those aboard the ship were conscious of the fact that they were acting "in the presence of God". Belief in America's 'manifest destiny' and being a 'Chosen People' clearly indicate the role of religion in the present phase of the process of globalization. It may be recalled that President of America, George W. Bush concluded his inaugural address in January 2001 by implicitly accepting that America was part of God's project for mankind, indeed, the primary part of it.

Considerable historical literature is at hand to mark the role of Islam in the process of globalization. During the period from the seventh to the seventeenth century, Islam brought all the major civilizations of the Old World into contact with one another and within a single overreaching civilization. The Islamic civilization became a global civilization because of its ability to receive and absorb culture in the light of Islamic principles.

The scholars, saints, and mystics continuously stabilized the core and substance of Islamic civilization. The process continues right to this day, and in spite of all the vicissitudes.

The exponent advance in western technology and a gradual hold of colonialism and neo-colonialism by the capitalist countries over larger and larger portions of the globe, has eclipsed the benign role of Islam in the process of globalization. The global resurgence of religion, including that of Islam, has a ray of hope for a positive role of religion in the globalization process.

Islamic resurgence is primarily a religious and ethical movement. It stands for re-affirmation of the integration of the spiritual and the material dimensions of life. In contrast, roughly since the Enlightenment, mainstream western thought has been based upon the explicit or assumed dichotomy between spirit and matter. The contemporary onslaught against the role of Islam in global affairs possibly stems from the ideological designs of the capitalist countries.

The role of religion especially of Islam, in the process of globalization has to be seen in the light of the fact that contemporary world is becoming multi-religious. In the United States there are nearly six million Muslims. Due to labour migration, foreign students, war refugees, and asylum seekers there are reportedly twenty million Muslims in western and Central Europe today. It is obvious that both in the United States and Europe, realistic policies are warranted. Islam has a positive role in the process of

globalization, and hostility against Islam and Muslims has to be stopped. Murad Hofmann, a former German Ambassador and convert to Islam, has shed light on the role of Islam in the globalizing age (Hofmann, 2000).

### **The Challenges of Globalization to the Muslim World**

The discontents of the current cycle of globalization has been expressed by a number of scholars. J. Stiglitz, a winner of Nobel prize for economics in 2001, mentioned that the World Bank encouraged private sector to deal with the developing countries. The examples of contracts with Indonesia and Pakistan were cited, and it was stated that U.S. government put pressure on the governments of Indonesia and Pakistan to fulfill the unfair contracts. According to J. Stiglitz there is "in fact a long history of 'unfair contracts' which western governments have used their muscle to enforce." (Stiglitz, 2002: 71).

Johnathan Sacks in his study also narrated the discontents of contemporary phase of globalization. He pleaded for the need of harmony and peace among world religions. He stated that "the concept of globalization is not new" and the process of globalization "goes back almost to the dawn of civilization." (2003: 26-31). Religion has held a central place in the phenomenon of globalization.

The challenge of globalization to the Muslim world is not confined only to the economic aspects. Mahathir Mohamad, the former Prime Minister of Malaysia, in his "Globalisation and the New Realities"

discussed the challenges to the Muslim world in great details. He traced the history of the present phase of globalization and suggested potent measures to offset the negative effects of globalization. The selected speeches of Mahathir Mohamad rightly provide the realities of the phenomenon of globalization.

In the words of Mahathir Mohamad (2002: 19): "Muslims and Muslim countries are faced with a tremendous and frightening challenge. Globalisation in the form that it takes now is threat against us and our religion. We should not vent our anger and frustration by mounting futile isolated violence. Instead, we should plan and execute the development of our 'Ummah' so as to be empowered by information technology and be capable of handling the challenges of the information age."

What Mahathir said in 2002 has been proved the events since that time. It is reasonably clear in the first years of the twenty-first century that the stage has been set for the disintegration of Muslim societies through different techniques. Tendencies to social cohesion, integration and cultural homogenization of Muslim societies are now being displaced by counter-tendencies toward social fragmentation and polarisation, inequality, urban crisis, and above all political fragmentation. The current events in the Muslim world testify to these assertions.

The challenges posed by contemporary globalization to social institutions are visible in Muslim countries. Globalization affects the state. The current global political superstructure hinders

Muslim majority states to implement policies according to the needs of the citizens. The decline in the role of family with regard to social control is on the increase. The crisis in educational system has encouraged the rise in social gap between rich and poor classes in society.

Religion has the potential to strengthen state, family, and school and help ensure cohesion and improved social order in societies.

### **The Future of Religion and Globalization**

The global resurgence of religion testifies that religion has a lasting role in the process of globalization. However, it is unfortunate that Islam has been targeted as an enemy of world peace. The present phase of globalization shows that western powers are influenced by the 'Clash of Civilizations' thesis put forth by Samuel P. Huntington.

Huntington says: "The underlying problems of the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem of Islam is not the CIA or the U.S. Department of Defence. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredients that fuel conflict between Islam and the West (Huntington, 1996: 217-218)."

Huntington's thesis has been subjected to critique by a number of serious scholars. They consider that peace of the world is in jeopardy if global conflict is continued to be fueled through such provocative theses. Scholarly approach calls for measures to promote serious dialogue between religions and civilizations. This approach demands that Islamization of Muslims societies is not opposed by the West. Besides, the current process of globalization has to desist the temptation of McDonalization and cultural Americanization of the Muslim world.

The contemporary political scenario, however, suggests that western states are not in a mood to find solutions to the basic causes of conflict between Islam and the West. Clearly, very little has changed since the Rushdie affair and the publication of infamous cartoons in the Danish newspaper 'Jyllands-Posten' in Autumn 2005. It is on record that in October 2005 ambassadors from 11 Muslim countries requested a meeting with the Danish Prime Minister, asking him to distance himself from the cartoons in Jyllands-Posten. The Prime Minister refused the request on the grounds of freedom of the press.

In the age of information technology it may be hard to hide the real reasons for the refusal by the Prime Minister.

Presently, the urgency of the inter-faith dialogue can hardly be denied. In this context, King Abdullah of Saudi Arabia held the first conference in Makkah al-Mukarramah in June 2008. It was followed by a second conference in Madrid during 16-18 July, 2008. The third conference was held in New York during 13-14

November 2008. Mr. George W. Bush participated in the New York conference. The efforts of King Abdullah are laudable. However the future of Islam in the contemporary process of globalization can hardly be secure when persons like Mr. Bush with a gory record of killing innocent Muslims are asked to contribute towards inter-faith dialogue.

Amnesty International in a recent report mentioned that during the last five years there were 87135 casualties in Iraq, 112,000 in Afghanistan, and 11800 in Pakistan. The death of these innocent citizens was traced to western forces and their allies.

The facts just reported crystalize that whereas West favours the resurgence of other religions, it has reservations against the resurgence of Islam. The West has to grasp the positive role of Islam in the contemporary phase of globalization. It is time to allow religions, including Islam, to play a role in promoting world peace. A social-scientific discourse that is capable of taking aspirations of all religions into account is likely to secure the future of religion in the process of globalization.

The future of Islam and the West lies in peaceful coexistence and not in the clash of civilizations. (Hunter, 1998).

## **Conclusion**

Religion is a dynamic force in the process of globalization. In the present phase of globalization, religion and especially Islam, is not seen in a favourable light by the powerful West. It is the need of the hour to reestablish the genuine role

of religion in the process of globalization. Muslim world and the West have majority of citizens who believe in two great religions - Islam and Christianity. These two religions have to strive towards peace in the world.

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# DEMOCRACY & JUSTICE IN ISLAM

*Mohammad Asghar Qureshi*

Islam is the most democratic religion of the world, placing all human beings on an equal footing, irrespective of caste or creed. Consequently, the constitution envisaged by this religion must be essentially democratic. Islamic democracy, however, differs from the western type of democracy on several important points as under:-

According to Islam the real sovereign is Allah, and His chosen deputies, known as caliphs or vicegerents, administer countries on His behalf and in His name. They are not independent rulers, as Heads of non-Muslim countries think they are. The Holy Qur'an repeatedly says that everything from the heavens to the earth belongs to God and there is none to share His power.

"And Allah's is the Kingdom of the heavens and the earth, and to Allah is the eventual coming" (XXIV : 42).

Command is only Allah's: He has commanded that ye shall not serve but Him" (XII-40).

O Allah! Owner of Sovereignty! Thou givest sovereignty to whomsoever Thou pleasest and takes away sovereignty from whomsoever Thou pleasest and Thou exaltest whom Thou pleasest and Thou abases whom Thou pleasest. (III:26).

Equality of mankind is one of the golden principles of Islam. The only difference between man and man lies in merit and conduct, as the Qur'an says:

"O mankind! Lo We have created you male and female and have made you nations and tribes that ye may know one another. Lo! The noblest of you in the sight of Allah is the best in conduct. Lo! Allah is the Knower and Aware" (XLIX : 13).

Consequently, the criterion of fitness in an Islamic state is merit and worth, not birth or so called noble family. Unlike other religions Islam does not recognise any privileged group or class for special favour.

The head of an Islamic state is required to have at least the following merits (i) learning (ii) justice (iii) good conduct; (iv) physical and mental fitness.

The head of an Islamic state must invariably be a Muslim. The reason is that Islam is a complete code of life which covers all sorts of temporal and spiritual activities. A non-Muslim is not expected to do justice in those matters which are religious and spiritual. This is nothing unusual as in several countries a similar condition is imposed on heads of states. For example, in England it is essential that the sovereign must be a Christian, Protestant and a member of the Anglican Church.

The head of an Islamic state is required to consult the responsible people in all important matters and all his actions must be in accordance with the Qur'an and the Sunnah. He must be strictly honest and upright and lead an exemplary life worthy of respect and obedience. "There is no obedience for him who disobeys



God.”

Democracy ordinarily means government of a country by the majority of its population. But in Islamic democracy it is government of a Islamic country by the majority of its pious and God fearing Muslim population. The Quaid-e-Azam was perfectly right when he said in the course of his speech at Aligarh University on 6th March 1940: “I was told that I was guilty of disservice to Islam because Islam believes in democracy. So far as I have understood Islam, it does not advocate a democracy which would allow the majority of non-Muslims to decide the fate of Muslims. We cannot accept a system of government in which the non-Muslims merely by numerical majority would rule and dominate us.”

An Islamic state has a constitution of its own. It is the Qur'an and the Sunnah. It is comprehensive and incorporates all the good points of the constitutions framed according to the laws of God. It is universal in spirit and liberal in outlook, based on equity and justice.

The well-known Christian author of Egypt, late Jurji Zaidan, discussing the constitution of an Islamic state said: “The type of the government of the Righteous Caliphs unified all the three existing systems of administration. It was Republican as the Caliphs were elected from among the Muslims without any restriction; it was parliamentary as the Caliphs were elected by the majority of the Muslims of the state, and it was Monarchical as Caliphs after their elections to their office were competent enough to do what they intended to do. The author vide his book “History of Islamic Civilisation”, however, adds that Caliph's decisions were subject to the condition that they did not violate the principles of

Islam mentioned in the Qur'an and Hadith. He also categorically states that the form of government in those days was better than other forms of governments prevailing in different countries of the world.

An Islamic state is essentially a welfare state whose chief function is to serve mankind in general without any distinction of caste, creed or colour. Its first and foremost duty is to provide the necessities of life to all subjects living there, so that they have shelter, food and clothing. It aims at raising the standard of living and improving human character. An Islamic state, as a welfare state, guarantees social, economic and political justice to all its people and ensures fundamental rights for all them without any exception. It provides equality of status, quality before law, freedom of expression and liberty of conscience for all citizens without discrimination. Defining the Islamic state, Dr. Zaki Ali says: “The perfect Islamic state is republican in regime, divinely sanctioned in its law, inclusive in its citizenship, democratic in its society, religiously inspired in its constitution, supra national in its sovereignty, temporal in its government and universal in its ideal.”

In Islam after obedience to Allah and His Prophet Muhammad (ﷺ) who is a perfect model for us for all walks of life, service to humanity gets first priority. A man is in distress. He needs help. A Muslim's first duty is to help this man irrespective of his colour, creed or nationality. Islam also lays great emphasis on tolerance. It never encourages its followers to overdo their action and to force their views on others. The Qur'an has asked us in a clear language that we must not overstep our jurisdiction to force our ideas upon the minds of those who differ with us: For you is your religion and for me is mine” (Al-Qur'an CIX. 51).

The Caliphs and kings of Islam in various capitals of the world had several non-Muslims in their courts and service, but seldom do we come across a Caliph having coerced a non-Muslim to renounce his faith and to accept Islam. A prominent Hindu historian, Ishwari Parshad in his history books, writes, "The Arab administration in India was mild and humane and the temples of the Hindus were not molested. An informal survey of Muslim rule in India reveals that it was not only tolerant but also beneficent. Muslims ruled India for seven hundred years, but India and, particularly, its Capital, Delhi, remained a city of Hindus and not of Muslims.

The Prophet of Islam (ﷺ) issued a Medina Charter known as Magna Carta of Islam about fifteen centuries ago granting fundamental rights to the whole of mankind without any distinction of religion, creed, caste, colour, language etc.

The Charter proclaimed the principle of civic equality, the rule of law, freedom of worship and religious tolerance. This Charter will remain a beacon of light for all the countries of the world for all times.

Devotion to the Lord of the universe and service to His creatures are two basic principles of Islam. Consequently the head of an Islamic state must see that the people living there discharge their responsibilities towards God on the one hand and perform their duties towards their fellow beings on the other. He is answerable to the Almighty for the welfare of his people. His main duty is to preserve peace—and tranquillity in the country and adopt appropriate measures to make his people happy and prosperous.

If he neglects his duty either towards

the Creator or towards the people under his charge, he is sure to incur the Divine wrath in this world and Hereafter. In no case should the head of an Islamic state allow himself to be influenced by personal or family considerations in the administration of the country. He must be impartial in his judgement and accord equal treatment to all the people, rich and poor, high and low. Economic security and welfare of the people is his special responsibility.

In the Muslim society, there is no exploitation of one class by another. Islam discourages amassing of wealth. If few have in abundance, none should go hungry. Islam favours trade but faithful are enjoined not to indulge in any unfair practices. It is the foremost duty of an Islamic democratic state to create such an egalitarian society in which there is no distinction between high and low and all live a blissful and meaningful life. And if any surplus is left over with any one, that should be utilized, in the service of virtue, righteousness, public welfare and in rendering assistance to persons who have been unable to secure their due share adequate to their needs. That should be done as a moral strategy.

Islam prescribes a middle course between the course of denying the fulfillment of legitimate needs and enjoyment of God's bounty and wasteful preoccupation with material things. The high standard that is set for the Muslims is described in the following verses of Qur'an.

"Eat & drink: but waste not by excess, for God loveth not wasters." (VII. 31).

"Thus We have made you a people justly balanced (of the middle Path) so that you could be a witness (an example



to people) & (just as) the Prophet (ﷺ) is to you" (The Qur'an II: 143).

The truth is that we are instinctively more inclined to pleasures than to their opposites and are ruptured by extravagance and ostentation than to decorate at a moderate scale. As a people we are living beyond our means. We believe in enviable palatial buildings, using imported cars, flashy Honda Accords and Mercedes, holding lavish weddings ceremonies and other such functions.

Islam teaches us self-control and lays emphasis on simple and frugal living free from all ostentation and sense of pride. Learned Scholar Mohammed Asad has admirably summed up the Islamic concept of life as a well balanced harmonious totality, which cannot be bifurcated into the physical and the spiritual.

The trouble is that the new trend of material advancement has completely taken hold of the modern mind. The higher values of mind and spirit have been

discarded by the people. Consequently we have been demoralised.

The goal of our practical activities should have been the creation and maintenance of such social conditions as might be helpful for the development of moral stamina in man. Let us ask ourselves: Do our individual life plans make a universal humane, well-balanced society in which art and science, truthfulness and beauty, religion and security enrich mankind? Do our public life plans make for the fulfillment and renewal of the human person, so that they will bear fruit in a life abundant; ever more significant, ever more valuable, ever more deeply experienced and widely shared? All these questions suggest that we should build balanced personal abilities that will be capable of drawing upon immense stores of energy, knowledge and wealth without being demoralised by them. These are as important requisites of democracy in Islam as are justice and equality.

*(Courtesy: DAWN)*



# No terrorism in Islam

*Bilal Ahmed Malik*

TODAY the greatest problem which Islam is facing is its presumed linkage with terrorism. It is very disturbing to note that an impression is there among western nations and countries that Islam is a militant religion and it was spread by swords and still its religious theory is based on fundamentalism and on so-called terrorism.

Islam is misrepresented by western media in this regard. It is very ironical that western pundits linked the most peaceful religion of the world with terrorism and violence. They always projects Muslims as aggressors, tyrants and despots who trampled the human rights under their feet.

As far as Islam is concerned, it is a religion which promotes peace and condemns terrorism. It is a tolerant religion and there is no room for terrorism and violence. Islam is a religion that has held terrorism as inadmissible from the outset. Islam has been an upholder of peace, not terrorism, from day one. Islam desires peace to prevail in the world. The Qur'an calls the ways of Islam as the paths of peace (5:16).

It is mere ignorance of Islamic teachings that leads the West to promote propaganda against Islam and against its stand on peace. Islam has always projected universal peace for humanity, peace which is to be observed and respected in all circumstances, irrespective of whether a person live in or outside the territory of the Islamic state and whether he is at peace or at war with the state.

Human blood is sacred and may not be spilled without justification, it is not permissible to oppress women, children old people, the sick or wounded; a woman's honour and chastity must be respected in all circumstances, the naked clothes the wounded or diseased treated medically, and the hungry must be fed.

Islam is a religion which teaches non-violence. According to the Qur'an, God does not love 'fasad' and violence. What is meant here by 'fasad' is clearly expressed in Qur'an. Basically, fasad is that action which results in disruption of the social system, causing huge loss in terms of life and property. We can say with certainty that God abhors violent activity being indulged in human society, as a result of which people have to pay the price with their possessions and lives. This is supported by other statements in the Qur'an. For instance, we are told in the Qur'an that peace is one of the God's name (59:23)

At no place Islam promotes the killing of the innocent and allow the destruction of public and private property. At no point Islam preaches to disturb the social order of the society by promoting violence and terrorism. In fact contrary to this, Islam is a religion of peace and protection of life, property and social order is one of the rights of individual, Islam want to establish at all costs. To start with let's take a look on Islamic teachings regarding right to life. The right to life in Islam is so much protected and emphasise that no one has

the right to violate any one's right to life in this regard. The Holy Qur'an says. "Do not kill a soul, which Allah had made sacred except through the due process of law" (6:151).

In another verse Allah says. "Not take life which Allah had made sacred except for just cause". (17:33) The Holy Quran says, "If any one slew a person unless it is for murder or for spreading mischief in the land, it would be as he had slewed the whole humanity". (5:32)

Prophet Muhammad (ﷺ) is reported to have said. "One who kills a man under covenant (a non-Muslim citizen of an Islamic state) will not even smell the fragrance of paradise." (Sahih Bukhari)

Even in a state of war, Muslims are not allowed to kill the opponent in a barbarious manner. Prophet Muhammad (ﷺ) said on Ghazwa that "if you want to kill, kill by a fair way". Islam not only secures the life of its people but also guarantees the protection of their property. Such a guarantee of protection of life is laid on the lawful property gained through reliable sources. Prophet Muhammad (ﷺ) in his farewell address, said, "Your lives and property are forbidden to one another and to you until you meet your Lord on the day of Judgment." (Sahih Muslim)

During the caliphate of Hazrat Umar (RDA) "a Syrian cultivator complained that the army had trampled down his crops, and the caliph at once ordered for the payment of ten thousand dirhams to him as compensation out of baitual Mal".

The Holy Qur'an places great emphasis on just dealings so that every one gets his due rights related to property and honour. It says, "O ye who believe stand out firmly for Allah as witness, to fair dealing and let not the hatred of others to you make you swerve to do wrong and depart from justice. Be just, that is next to piety and fear Allah. For Allah is well acquainted with all that you do." (5:8)

Islam promotes social harmony and justice. Violent and terrorist activities breed hatred in society, while non-violent activities elicit love. Terrorism is the way of destruction while peace is the way of construction. In an atmosphere of violence, it is enmity which flourishes while in an atmosphere of peace, it is friendship which flourishes. The method of violence gives way to negative values while the method of non-violence is marked by positive values. According to the teachings of Islam human beings are to be respected despite their differences.

Even when antagonism is displayed, we have to adopt the way of avoiding conflict and continue to show peaceful behaviour. The Quran and other divine scriptures testify that peace is the core message of Islam. Let us all strive then to establish peace in the world for that is the bedrock on which all human progress rests. In order to preserve the peace, established by nature, from disruption, importance should be given to the injunctions which have been laid down by the Qur'an and Sunnah. (Courtesy: DAWN)

# Islamic concept of management

*Haider Zaman*

MANAGEMENT has now been defined as “getting things done through others. “Following this concept, a manager is understood as one who works through others. And a good manager is considered to be the one who knows not only what is to be done but also how to get it done.

The Holy Qur’an says: “And we raised some of them over others in rank so that some of them take work from others”. (43:32) The verse explains in a nutshell as to why Allah raised some people over others in rank.

This, according to the verse, has a definite object and that is that those placed in higher ranks are able to take work from those placed in lower ranks under them.

The verse, *inter alia*, encompasses the whole philosophy of modern management. It emphasises, in essence, the creation of appropriate hierarchies and the division of responsibilities, with those in the higher ranks charged with the responsibility of taking work from those in the lower ranks. This, in other words, implies the creation of organisations with appropriate hierarchies.

Thus what is called the most modern concept of management was, in fact, spelled out by the Qur’an in clear terms more than fourteen hundred years ago, and also the institutional framework, namely, the organisation with hierarchies, and other elements for putting that concept into practice. Those elements are: Obedience to and respect for authority:

could be the basic requirement of taking work from others. Those from whom work is taken must obey all lawful and reasonable orders of those who are charged with the responsibility of taking work from them if the work is to be done in a proper way.

Working through people, in fact, presupposes that willingness of people to obey the orders of those who work through them.

The Qur’an says: “Obey Allah and His Messenger and those in position of authority among you” (4:59). The verse as may be seen, gives the highest possible priority to obedience to persons in authority.

It, in essence, promotes the spirit of voluntary obedience. By doing so it strengthens the scope of hierarchy as envisaged by the above verse (43:32). Without the spirit of voluntary obedience among those who work, the creation of hierarchy will not serve any purpose.

Joint consultation and team work: the modern world realised the importance of joint consultation and team work when the Japanese management style proved to be one of the most effective in the world. Joint consultation with team work as its hallmark is one of the main features of Japanese management style.

To many in the world it seems to be a new technique. But very few may be aware that the Qur’an advocated this concept fourteen hundred years ago when, while

enumerating some of the attributes of true believers, it said “and those who do their work through mutual consultation” (42:83) and also advised the Prophet to consult his companions in the conduct of affairs (3 : 159).

Principles of equal opportunity: an important principle on which the success of management process largely depends is the principle of equal opportunities. It postulates that all the members of an organisation shall have the same or similar opportunities to work to get developed, to grow, to contribute and be accordingly rewarded.

The Qur'an lays due emphasis on the observance of this principle when it says “O people We created you from a single male and female couple and then divided you in nations and tribes so that you may recognise one another. Verily the most honourable among you in the sight of Allah is he who is most righteous of you” (49:13). Explaining the above verse on the occasion of Hajat-al-Wida, the Prophet (ﷺ) said: “In the light of this Qur'anic verse no Arab has any superiority over a non-Arab nor any non-Arab has any superiority over an Arab. Neither black is superior to white nor white is superior to black. Of course, if there is any criterion of superiority and respectability in the sight of Allah it is Taqwa (righteousness)”

It means that despite being basically equal, the human beings can yet excel each other in certain aspects of life.

One such aspect as pointed out by the Qur'an could be honoured in the sight of Allah the criteria for which according to the said verse, could be righteousness, a

standard which everyone can possibly attain if he so desires.

There can be no better pattern of equal opportunities than the one spelled out by the above Qur'anic verse. In the realm of management, it would mean that the criteria for entitlement to any benefit, reward, position or status shall be such that any one having the requisite qualifications and experience should have an equal opportunity to get or attain it. This will obviously go a long way towards maintaining the requisite degree of harmony in the work environment conducive to the smooth working of the management process.

Motivation and commitment: making people do what they are supposed to do, interalia, requires a certain degree of commitment which can be achieved only when they are duly motivated. It is an established fact that the way a manager behaves or deals with the subordinates determine the level and vitality of their motivation and commitment to a great extent.

One is compassionate and sympathetic behaviour towards the companions and followers and the other is the adoption of participative approach in dealing with them which means consulting them and allowing them to participate in taking certain decisions.

Both of these elements can play vital role in motivating subordinates and inculcating in them the spirit of commitment in the employment and any work situation and can, therefore, be of utmost importance to the success of management process. (Courtesy: DAWN)

# Rise, fall and rise of science

*Michael Woods*

Islamic medicine and science led the world for centuries while Europe stagnated in the Dark Ages. From 800 AD to 1500, Arabic was the language of science, as English is today. Muslims occupied Spain and Europeans flocked to Toledo and other Spanish cities, or travelled great distances to Baghdad or Damascus, to translate Islamic science and medical books into Latin.

Islamic medicine in the year 1000 was a marvel of sophistication, featuring competency tests for doctors, drug purity regulations, hospitals staffed by nurses and interns, advanced surgeries, and other practices beyond the dreams of medieval Europeans.

So why is much of today's Islamic world a "scientific desert," to use the stark language of a 2002 article in the journal *Nature*? Why do many predominantly Muslim countries, home to 1.3 billion people and 75 per cent of the world's oil wealth, neglect science and technology? And how might they recapture their amazing scientific heritage?

These questions have resounded at international Arab and Islamic scientific conferences and have made headlines in science journals. Here is how the *Nature*'s article summed up the situation in the Middle East, for instance:

"The region is, for the most part, a scientific desert. In some states, oil wealth has allowed the construction of fabulous

cities, magnificent mosques and sumptuous shopping malls. But little scientific infrastructure has emerged. Collectively, the Arab nations spend only 0.15 per cent of their gross domestic product on research and development, well below the world average of 1.4 per cent."

Muslims account for 20 per cent of the world's population, but less than one per cent of its scientists. Scientists in Islamic countries now make barely 0.1 per cent of the world's original research discoveries each year.

Authorities on Islamic science cite various reasons for this state of affairs, but the Holy Qur'an is not among them. "The Qur'an actually forms one of the cornerstones of science in Islam in a way unlike any other scripture of any other religion," said Glen. M. Cooper, a professor of the history of science and Islam at Brigham Young University.

"The Qur'an enjoins the believer and the unbeliever alike to examine nature for signs of the creator's handiwork, evidence of His existence, and His goodness," Cooper said. "Reason is revered as one of the most important of God's gifts to men. The examination of nature led historically into a scientific perspective and programme."

Farkhonda Hassan, a professor at the University of Cairo who has written about barriers to science careers for Islamic



women, agreed. "The teachings of the Holy Prophet (ﷺ) of Islam emphasize the acquiring of knowledge as bounden duty of each Muslim from the cradle to grave, and that the quest for knowledge and science is obligatory upon every Muslim man and woman," she said. "One eighth — that is 750 verses of the Qur'an exhort believers to study, to reflect, and to make the best use of reason in their search for the ultimate truth. "Search they once did.

### **The Rise of Islamic Science**

After the passing away of Prophet Muhammad (ﷺ) in 632, Muslim armies swept out of the Arabian Peninsula and expanded the borders of Islam East and West. They absorbed not just land, but also scientific knowledge. Muslims translated into Arabic the treasures of Hippocrates, Aristotle, Archimedes and other great physicians, philosophers and scientists.

By 711, the Muslims had reached Spain, and they ended up dominating the region until Catholic monarchs Ferdinand and Isabella drove out the last of them in 1492.

The impact of Islam's discoveries during this period went far beyond individual innovations like algebra or the establishment of models for modern hospitals and universities. The spread of Islamic knowledge to Europe sparked, or at least helped spark, the Renaissance and scientific revolution of the 17th century. "It is highly probable that, but for the Arabs, modern European civilization would never have arisen at all," Sir Thomas Arnold and Alfred Guillaume wrote in their 1997 classic, *The Legacy of Islam*.

Robert Briffault wrote in *The Making*

of Humanity in 1938: "Spain, not Italy, was the cradle of the rebirth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depth of ignorance and degradation when cities of the Saracenic world, Baghdad, Cairo, Cordoba, and Toledo, were growing centres of civilization and intellectual activity. It was there that the new life arose which was to grow into a new phase of human evolution."

Yet most Americans are completely unaware of Islam's rich scientific heritage, said George Saliba, a professor of Arabic and Islamic science at Columbia University, and more than a dozen other experts interviewed for this article.

"That is unfortunate," Cooper said. "Much of our modern science and philosophy owes a large debt to Islamic civilization during the Middle Ages for preserving the classical heritage in all intellectual fields, and for improving upon it in many of these fields. If the average American understood this, there would be fewer smug citizens looking down on 'backward Muslims' with hate and fear."

Two reasons Americans are relatively clueless on the subject are the Arabic-English language barrier and a long tradition of US historians focusing on European scientific traditions, said Jeffry Oaks of the University of Indianapolis.

"Anything not taught in high schools is going to escape public consciousness," added Thomas F. Glick, an expert on Islamic history at Boston University.

Some historians from mainly Islamic countries see it differently, though, "We believe that, for dishonourable purposes, there is in the West an intention to ignore

the important scientific role played by Muslim scholars during the medieval age,” said Abdul Nasser Kaadan, a professor with the Institute for the History of Arabic Science at the University of Aleppo in Syria. “This is to support the allegation that Muslim and Arabic mentality never in the past and not in the future can lead any scientific research.”

### **Explaining The Decline**

So what happened to the once glorious scientific legacy of Islam and Arabia? Experts cite many factors. Universities were an Islamic invention later adopted in Europe, but Muslim universities did not shelter and preserve scientific knowledge during wars and other upheavals. Christian warriors carved up the Islamic empire and cut off contact between great scientific centres. In Spain, the Catholic reconquest of Ferdinand and Isabella deprived Islamic science of the great libraries and schools in Cordoba, Seville and Toledo.

Conflicts also cut off science’s lifeblood— cash for research and education. And the Ottomans, who took over resources to make war, not sciences.

In the 1700’s, a puritanical form of Islam took root in Saudi Arabia, with a doctrine that rejected knowledge acquired after the first 300 years of Islam’s existence. Several scholars said one problem is the lack of awareness among Arabs and Muslims about their own scientific heritage.

“Muslims generally are unaware that their civilization had a high point of superiority in nearly every aspect,” Cooper said. “Their current challenge is to face the fact that the Islamic edge has been completely lost.

“It would be a hard thing, I think, to be part of a religion and culture with such a glorious history as that of Islam, when that glory is all in the distant past, and an essentially godless civilization — from their perspective — enjoys the lead in power and science.”

Eventually, in the United States and Europe, science began paying some of its own bills. Inventions like the telephone, radio, plastic and antibiotics led industry to pour billions into scientific research. In much of the Arab world, science remained dependent on the handouts from sultans, kings or caliphs.

“Science and scientific research can flourish only when a country is affluent and has a sound and balanced economy,” said Ahmad. Y. al-Hasan, also a faculty member of the Arabic science institute at the University of Aleppo. “But when agriculture is the dominant sector, then a country will remain poor, and when petroleum is the only source of income, then this economy in the long run also is doomed.”

Other also cited Arab oil wealth, and how rulers spend and invest their billions. “They probably would have been better off without their mineral resources,” said J.J. Witkam of Leiden University in the Netherlands. “It is a corrupting element in any society. But when societies are so unbalanced as most Islamic countries are, then it gets cancerous proportions.

The UNDP called oil wealth “a mixed blessing” in a 2003 report that called on Arab countries to reclaim their scientific heritage. It focussed on the 22 members of the League of Arab States and their 280 million people.



UNDP pointed out that Arab rulers invest much of their oil money in the United States and other foreign countries, rather than using it to develop their own nations, and import technical know-how instead of educating ample numbers of their own citizens to be scientists and engineers. The report also cited “the pursuit of personal gain, the preference for the private over the public good, social and moral corruption, the absence of honesty and accountability and many other illnesses.”

Experts also link the stagnation of Islamic science to a movement that took root more than a century ago that contends all knowledge can be found in the Qur’an. Meanwhile, the industrialized world has been moving towards a “knowledge society” fueled by information and liberal education.

### **Signs of Rebirth**

The UNDP report also described what’s needed to re-energize scientific inquiry in Arab and Islamic societies. It included relatively straightforward suggestions like spending more on scientific research and ordinary education rather than religious schools. Other recommendations would involve reinventing new systems of government in some countries. One called for “guaranteeing the key freedom of opinion, speech, and assembly through good governance bounded by law.” Some involved correcting tenacious problems like poverty and unemployment.

“Our civilization once supported a knowledgeable society that was the envy of the world,” said Rima Khalaf Hunaidi, a UN assistant secretary general who helped to prepare the report. “They will do

so again if we clear away the defective social, economic and political structures we have piled up upon them. We can free our minds to reasons without fear, free our people’s souls to breathe.”

Columbia University’s Saliba echoed the need of focus on education. “What’s needed to increase research in Islamic countries?” He asked. “The same thing that is needed in any other country: priority on education, funding, training of teachers, building better relations between school and home, educating the parents, allocating higher budgets for education than for defence — a situation that is not too different from what we face in this country, as well.”

Arab scientists and governments are making some progress. In the year 2000, a group of leading scientists formed the Arab science and Technology Foundation in Sharjah, U.A.E. The emirates are among a handful of Arab countries — which include Egypt, Pakistan, and Jordan — that are investing more in science education and research. Sheikh Sultan Bin Muhammad Al-Qassimi, the ruler of Sharjah, donated \$ 1 million from his own pocket to start the science foundation and provided its \$ 5-million headquarters building. The foundation hopes to raise \$100 million so it can provide research grants and encourage Arab scientists in other countries to return home.

“The pendulum can swing back,” wrote Ibrahim. B. Syed of the University of Louisville in an article about Islamic medicine. Islamic countries have the opportunity and resources to make Islamic science and medicine number one in their world once again.” (Courtesy: Pittsburgh Post Gazette)

اللہ تعالیٰ کو آسمان میں غیرت آتی ہے، پس اللہ تعالیٰ زمین کو حکم دیتا ہے کہ ان کو ہلا ڈال، پس اس میں زلزلہ آجاتا ہے۔ اگر وہ توبہ کر لیں تو فیہما، ورنہ اللہ تعالیٰ ان پر زمین کو گرا دیتا ہے، پس حضرت انس رضی اللہ عنہ نے عرض کیا: یہ ان کے لئے سزا ہوتی ہے؟ فرمایا: مومنوں کے لئے رحمت، برکت اور نصیحت ہوتی ہے اور کفار کے لئے سزا، ناراضی اور غضب، ہوتا ہے۔“

اللہ تعالیٰ ہمیں ان آیات و نشانات سے عبرت حاصل کرنے اور اپنی اصلاح کی توفیق بخشے اور جواہل ایمان اس سے متاثر ہوئے، ان کے لئے باعثِ رحمت و نجات بنائے۔

ان تصریحات کی روشنی میں واضح ہو جاتا ہے کہ سرخ

## قربِ قیامت

حضرت ابو ہریرہؓ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا کہ ”جب مالِ غنیمت اور بیت المال کے مال کو اپنی دولت قرار دیا جائے یعنی بیت المال اور قومی خزانہ جو ملک، رعیت اور مستحق لوگوں کے لیے ہوتا ہے، اس کو امراء اور صاحبان متعصب اپنی جاگیر سمجھ کر اپنی ذات اور اپنے عیش و عشرت کے لیے استعمال کرنے لگیں، اور جب امانت کو مالِ غنیمت سمجھ کر ہضم کیا جانے لگے اور جب زکوٰۃ کوتاہانہ شمار کیا جائے اور جب حصولِ علم دین کے لیے نہیں، بلکہ محض دنیا طلبی کے لیے ہونے لگے اور جب مرد عورت کی اطاعت شروع کر دے، جب بیٹا ماں کی نافرمانی اور اُس سے سرکشی کرنے لگے۔ جب آدمی اپنے دوست سے زیادہ سے زیادہ قریب ہو جائے، مگر اپنے باپ سے اُتنا ہی دُور ہو جائے، جب مسجدوں میں آوازیں زور سے بلند ہونے لگیں۔ جب کسی انسان کی عزت محض اُس کے شر سے بچنے کے لیے کی جائے، جب گانے والیاں اور باجے عام ہو جائیں، جب اعلانیہ شرابیوں کا دور چلنے لگے، جب اس امت کے پچھلے لوگ اگلے لوگوں پر طعن و تشنیع اور لعنت کرنے لگیں، تو پھر تم انتظار کرو مت و تیز سرخ آندھی کا اور زلزلوں کی جاہ کاریوں کا، زمین میں دھسنے کا، صورتوں کے مسخ ہونے کا اور اللہ کی طرف سے پتھروں کے برسنے اور پے در پے نزولِ عذاب کا، جیسے موتیوں کی ایک لڑی جو ٹوٹ گئی اور پیہم و مسلسل دانے گر رہے ہوں۔“ (ترمذی)

حضور اکرم ﷺ نے ارشاد فرمایا، ”میں تمہیں بتاتا ہوں کہ اگر تم لوگ لذتوں کو توڑ دینے والی موت کو زیادہ یاد کیا کرو تو وہ تمہیں اس غفلت میں مبتلا نہ ہونے دے، لہذا موت کو زیادہ یاد کیا کرو۔ ہمیں چاہیے کہ گناہوں پر نادم ہوں اور اللہ تعالیٰ سے اپنے گناہوں کی مغفرت طلب کریں اور خوفِ الہی سے جس بندہ مومن کی آنکھوں سے کچھ آنسو نکلے تو اللہ تعالیٰ اُس چہرے پر آتشِ دوزخ کو حرام فرما دے گا۔“

کیا: اے اللہ کے رسول ﷺ جو شخص زبردستی (دل میں برا جان کر) اس لشکر کے ساتھ ہو وہ بھی؟ آپ ﷺ نے فرمایا: اس آدمی کو بھی ان کے ساتھ دھنسا دیا جائے گا، لیکن وہ قیامت کے دن اپنی نیت پر اُٹھایا جائے گا۔“

اسی طرح ایک دوسری حدیث میں ہے: ”حضرت زینب بنت جحش رضی اللہ عنہا سے روایت ہے کہ میں نے رسول اللہ ﷺ سے عرض کیا کہ کیا ہم ایسی حالت میں بھی ہلاک ہو سکتے ہیں، جب کہ ہمارے درمیان نیک لوگ موجود ہوں؟ آپ ﷺ نے فرمایا: ہاں، جب (گناہوں کی) گندگی زیادہ ہو جائے گی۔“

اس سلسلہ کی ایک اور حدیث میں ہے: حضرت عائشہ رضی اللہ عنہا سے روایت ہے کہ حضور اکرم ﷺ نے فرمایا: تعجب ہے، میری اُمت کے کچھ لوگ ایک شخص کے خلاف کعبے کا قصد کریں گے، جب وہ بیداء (مدینے اور مکے کے درمیان واقع میدان) میں پہنچیں گے تو زمین میں دھنسا دیے جائیں گے، ہم نے عرض کیا: اے اللہ کے رسول ﷺ راستے میں تو ہر قسم کے لوگ چلتے ہیں؟ آپ ﷺ نے ارشاد فرمایا: ان میں ایسے لوگ بھی ہوں گے جو قصداً آئے ہوں گے اور بعض ایسے بھی جو مجبوری سے اور بعض مسافر بھی ہوں گے، لیکن یہ سب یکبار ہلاک ہو جائیں گے، پھر (قیامت کے دن) اللہ اُن کی نیوٹوں پر اُٹھائے گا۔“ (صحیح مسلم)

اس دھنسائے جانے کا مصداق اسلام دشمن وہ لشکر ہوگا جو حضرت مہدی عہدہ رضو کے خلاف مکہ مکرمہ پر چڑھائی کے لئے آ رہا ہوگا، مگر وہ عذاب الہی سے دوچار ہو جائے گا اور اس کے ساتھ راہ چلنے والے وہ بے قصور بھی دھنس جائیں گے، جو اس لشکر کے ہمراہ ہوں گے، مگر قیامت کے دن ہر ایک کے ساتھ اُن کی نیت کے اعتبار سے

معاملہ ہوگا۔

کوئی ان کی خدمت میں گزارش کرے کہ آقائے دو جہاں ﷺ نے زلزلہ، ہسف، مسخ اور سرخ آندھیوں کے عذاب کی نشاندہی فرمائی ہے اور اُمت کو اپنی اصلاح کی طرف متوجہ کرتے ہوئے فرمایا کہ: جب یہ، یہ کام کئے جائیں گے تو سرخ آندھیوں، زمین میں دھنسائے جانے، شکلیں بگڑنے اور زلزلوں کا انتظار کرو، تو سوال یہ ہے کہ: اگر یہ معمول کی چیزیں ہیں؟ تو آنحضرت ﷺ کی اس تنبیہ کی کیا حیثیت رہ جاتی ہے؟

حضرت ابو ہریرہ رضی اللہ عنہ فرماتے ہیں کہ: آنحضرت ﷺ نے ارشاد فرمایا: جب مال غنیمت کو دولت، امانت کو غنیمت اور زکوٰۃ کو تاوان سمجھا جائے، دنیا کمانے کے لئے علم حاصل کیا جائے، مرد اپنی بیوی کی فرماں برداری کرے اور اپنی ماں کی نافرمانی، اپنے دوست کو قریب کرے اور باپ کو دور، مسجدوں میں آوازیں بلند ہونے لگیں، قبیلے کا بدکاران کا سردار بن بیٹھے اور رزائل آدمی قوم کا قائد بن جائے، آدمی کی عزت محض اس کے ظلم سے بچنے کے لئے کی جائے، گانے والی عورتیں اور گانے بجانے کا سامان عام ہو جائے، شرابیں پی جانے لگیں، پچھلے لوگ پہلوں کو لعن طعن سے یاد کریں، اس وقت سرخ آندھی، زلزلہ، زمین میں دھنس جانے، شکلیں بگڑ جانے، آسمان سے پتھر برسنے اور طرح طرح کے لگاتار عذابوں کا انتظار کرو جس طرح کسی بوسیدہ ہار کا دھاگا ٹوٹ جانے سے موتیوں کا تانتا بندھ جاتا ہے۔“

حضرت انس رضی اللہ عنہ فرماتے ہیں کہ میں اُمّ المؤمنین حضرت عائشہ رضی اللہ عنہا کی خدمت میں حاضر ہوا تو ایک شخص نے عرض کیا کہ زلزلے سے متعلق ارشاد فرمائیے، حضرت عائشہ رضی اللہ عنہا نے فرمایا:..... جب لوگ زنا کو حلال جانے لگیں اور گانے باجے سننے لگیں تو

انسانوں کو اُن کی بد اعمالیوں پر تنبیہ کی جائے، تاکہ وہ اپنے مقصدِ حیات کی طرف لوٹ آئیں۔ اس لئے کہ اللہ تعالیٰ ظالم نہیں اور وہ کسی پر ظلم نہیں کرتا۔ چنانچہ ارشاد ہے:

”اللہ ظلم نہیں کرتا لوگوں پر کبھی، لیکن لوگ اپنے اوپر آپ ظلم کرتے ہیں۔“ (یونس: ۴۴)

اسی طرح ایک اور جگہ اللہ تبارک و تعالیٰ کا ارشاد ہے:

”بے شک اللہ حق نہیں رکھتا کسی کا ایک ذرہ برابر۔“ (النساء: ۴۰)

گزشتہ سال رمضان المبارک کے شروع میں سرحد اور کشمیر کے بعض اضلاع میں تاریخ کا بدترین زلزلہ آیا، جس میں لاکھوں افراد متاثر ہوئے اور ہزاروں آنا فنا موت کے منہ میں چلے گئے، کروڑوں بلکہ اربوں کی املاک تباہ ہو گئیں، شہر اور بستیوں کی بستیاں صغیر ہستی سے مٹ گئیں، زندہ بچ جانے والے مرد، عورتیں، بچے اور بوڑھے کھلے آسمان تلے زندگی گزارنے پر مجبور ہو گئے، لمحہ بھر پہلے کے لکھتی کنگال ہو گئے، جو فلک بوس عمارتوں کے مالک تھے، اُن کو سر چھپانے کے لالے پڑ گئے، قلعہ نما محلات کے مکین اپنے ہی راحت کدوں کے نیچے دب کر راہِ عدم کے راہی ہو گئے، جو زندہ بچ گئے، ان میں سے بیش تر اپنے قیمتی اعضاء سے محروم ہو گئے اور کچھ تو اپنے ہوش و حواس سے محروم ہو گئے، ہزاروں معصوم بچے یتیم، خواتین بیوہ ہو گئیں اور بوڑھے والدین اپنے جگر گوشوں پر آنسو تک نہ بہا سکے، ہر طرف آہ و بکا اور قیامت کا منظر تھا، ہر ایک کو اپنی جان کی فکر تھی، کسی کو کسی کی خبر نہ تھی، جب حواس بحال ہوئے تو اُن کی دنیا لٹ چکی تھی اور شہر و دیہات قبرستان کا منظر پیش کر رہے تھے۔

اس سانحہ پر جتنا بھی افسوس کیا جائے، کم ہے اور جتنا بھی رویا جائے، کم ہے۔ اللہ تعالیٰ مرنے والوں کے حال پر رحم فرمائے،

زندہ بچ جانے والوں کی کفایت و کفالت فرمائے اور ہمیں اس سے نصیحت و عبرت حاصل کرنے اور اپنی اصلاح کی طرف متوجہ ہونے کی توفیق بخشے۔ (آمین)

اس موقع پر مسلمانانِ پاکستان اور دنیا بھر کے انسان دوستوں نے کھلے دل سے تعاون کیا اور اس مشکل گھڑی میں اپنے بھائیوں کی مدد کی، وہ قابلِ ستائش اور لائقِ صد تبریک ہے۔ مگر افسوس کہ اس نشانِ عبرت سے بھی لوگوں نے کوئی خاص نصیحت حاصل نہیں کی، بلکہ اس کو بھی ایک سطحی انداز سے دیکھا اور معمول کی چیز تصور کیا گیا، بلکہ کچھ نے اس کو نشانِ عبرت اور درسِ موعظت کہنے اور لکھنے پر خفگی کا اظہار کیا، جب کہ کچھ ”دانشوروں“ نے تو اس پر باقاعدہ مضامین و مقالات سپردِ قلم کئے کہ یہ ہماری کسی بد اعمالی کا نتیجہ نہیں، بلکہ ارضی نظام کی معمول کی حرکت ہے، کچھ ”خوش فہموں“ نے اسے زمین میں جمع ہو جانے والی گیہوں کے اخراج کا نتیجہ اور کچھ ”عقلائے زمانہ“ نے اسے زمین میں موجود پلٹیوں کے ہلنے کا نام دیا۔ بلاشبہ ہمیں ان کی عقل و فہم اور علم و معلومات پر کوئی شبہ نہیں اور نہ ہی اُن کے اخلاص پر کوئی کلام ہے۔ عین ممکن ہے کہ اُنہوں نے اپنے تئیں یہ سب کچھ اخلاص سے کیا ہو؟ مگر بایں ہمہ ہم اتنا ضرور عرض کریں گے کہ یہ ان کی محدود معلومات کا نتیجہ ہے، غالباً آنحضرت ﷺ کا یہ ارشاد اُن کے پیشِ نظر نہیں ہو گا کہ:

”اُمّ المؤمنین حضرت اُمّ سلمہ رضی اللہ عنہا سے روایت ہے کہ حضور اکرم ﷺ نے فرمایا: ایک پناہ لینے والا (حضرت مہدی عجیبہ رضی اللہ عنہ) بیت اللہ کی پناہ لے گا تو اس کی طرف لشکر کشی کی جائے گی، جب (حضرت مہدی عجیبہ رضی اللہ عنہ) کے خلاف پیش قدمی کرنے والا (وہ لشکر مقامِ بیداء میں پہنچے گا تو اُن کو دھنسا دیا جائے گا۔ حضرت اُمّ سلمہ رضی اللہ عنہا نے عرض

## مصائب اور قدرتی آفات..... اللہ کی جانب سے انتباہ

توبہ اور گناہوں پر ندامت کا اظہار اللہ کے نزدیک سب سے پسندیدہ عمل ہے۔  
 بندگی کا تقاضا یہ ہے کہ اللہ کی طرف رجوع اور دین سے ایسے تعلق کو مضبوط کیا جائے۔

اعمالیوں کی نحوست اور کھلے عام عذاب الہی کی شکل ہوں گے۔  
 بہر حال ان سب کا احاطہ نہ سہی، اجمالاً چند امور ہر ایک کے سامنے ہیں  
 اور موعظت و عبرت کے لئے ایک آدھ قصہ اور واقعہ ہی کافی ہوتا ہے۔  
 زمانہ سب سے بڑا استاد ہے اور حالات سب سے بڑے  
 واعظ ہیں، اگر عقل و شعور کی رمت اور احساس و عبرت سے کچھ تعلق اور  
 نسبت ہو تو کسی استاد اور واعظ کے بغیر بھی انسان اس سے درس  
 حاصل کر سکتا ہے، اور ہر انسان اپنی انفرادی و نجی زندگی کا جائزہ لے کر  
 اپنی اصلاح کی طرف متوجہ ہو سکتا ہے۔

موجودہ دور میں ہر جگہ شر و فساد اور بد امنی و بے قراری  
 ہے، کوئی کہیں بھی ہو، وہ امن و سکون سے محروم ہے، جو جہاں ہے،  
 فتنہ و آزمائش سے دوچار ہے، شہر ہوں یا دیہات، سمندر ہوں یا خشکی  
 حتیٰ کہ گھروں میں بھی سکون سے محروم ہیں، اس کی کیا وجہ ہے؟ ہر  
 ایک اپنی اپنی فہم و دانست میں اس کی توجیہ پیش کرتا ہے مگر حقیقت یہ  
 ہے کہ سب کچھ انسان کے اپنے ہاتھوں کی کمائی ہے، جیسا کہ ارشاد  
 الہی ہے:

”پھیل پڑی خرابی جنگل میں اور دریا میں لوگوں کے ہاتھ کی کمائی سے،  
 چکھانا چاہئے ان کو کچھ مزا ان کے کاموں کا، تا کہ وہ پھر آئیں۔“

(الروم: ۴۱)

یعنی خشکی، تری، جنگلوں اور دریاؤں میں جو کچھ فتنہ و فساد  
 آتا ہے، یہ سب انسانی بد اعمالیوں کا ثمر ہے، جس کا مقصد یہ ہے کہ

عصر حاضر، قرب قیامت کا دور ہے۔ اس کا ایک ایک  
 دن ہمیں قیامت کے قریب کر رہا ہے، ہر آنے والا دن گزرے ہوئے  
 دن سے زیادہ بھیانک نظر آتا ہے، اور یہ بھی مسلم ہے کہ زندہ قومیں  
 اپنے ماضی سے مستقبل کی راہیں سنوارتی ہیں، وہ ماضی کی دھندلی  
 لکیروں سے روشن مستقبل کی شاہراہیں تعمیر کرتی ہیں۔ وہ ان بھیانک  
 کرداروں کو نہیں دہراتیں، جن سے نشانِ منزل اوجھل ہوتا ہو، یا  
 شاہراہِ حیات میں مشکلات پیش آنے کا امکان ہو، اسی طرح وہ ان  
 اقوال، اعمال، اخلاق اور کردار سے بھی کوسوں دور بھاگتی ہیں، جو  
 مشکلات و مصائب، مسائل یا کسی سانحے کا ذریعہ بن سکیں۔ اس لئے  
 اس کا جائزہ لینے کی ضرورت ہے کہ موجودہ دور میں عالمِ اسلام اور  
 مسلمان جن حالات سے دوچار ہیں، اس کے اسباب کیا ہیں؟ اور اس  
 کے سدِ باب کی کیا صورتیں ہو سکتی ہیں؟

سالِ رفتہ میں عالمِ اسلام اور مسلمان کن حالات،  
 واقعات، سانحات، مصائب، مشکلات اور مسائل سے دوچار ہوئے؟  
 ان سب کا احاطہ کرنا اور انہیں ضبطِ تحریر میں لانا مشکل اور وقت طلب،  
 بلکہ ناممکن ہے۔ اس لئے کہ: ان میں سے بہت سے اجتماعی اور قومی  
 ہوں گے تو بے شمار شخصی، انفرادی اور کسی خطے اور علاقے سے متعلق  
 ہوں گے، جب کہ ان میں سے بہت سے ایسے بھی ہوں گے، جن کی  
 تفصیل بین الاقوامی میڈیا پر نہیں آسکی، یا قصداً انہیں اجاگر و نمایاں  
 کرنے سے گریز کیا گیا، پھر کچھ ایسے بھی ہوں گے جو انسانی بد